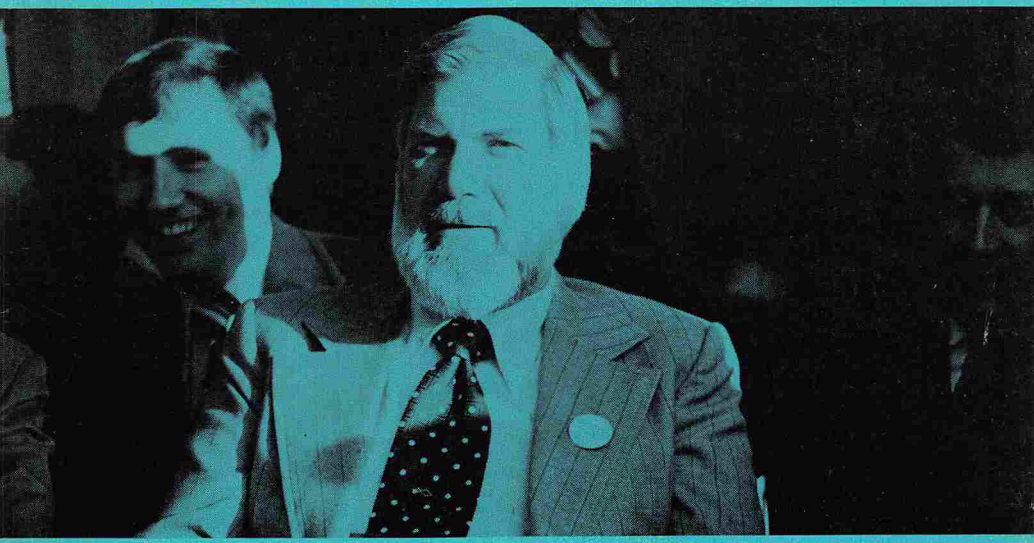
REFORMATION TODAY '76



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ABOUT VOLUME TWO

A letter from Arnold Dallimore

If ever a great life has been lacking in thorough research it is that of George Whitefield. Presuppositions, snap judgements and false concepts have long characterised the process by which the common view of the man and his labours has come about, and the resulting picture is both inadequate and inaccurate.

Thus, the study of Whitefield's Orphan House by Mr. Ian Shaw is to be welcomed. Mr. Shaw has looked thoroughly into this important area of Whitefield's undertakings and brings to light certain details that have long remained hidden.

In response to Mr. Hulse's enquiry concerning my Volume 2 *on Whitefield's life, I may say I have the manuscript about two thirds completed. Much time was spent on the matter of the controversy between Wesley and Whitefield—not that I wanted to deal with this aspect of things—but because the concept of the affair that has come down to us is so far from the truth, that a true account would seem quite incredible. Accordingly, while being strictly factual, it was necessary also to be very tactful. Thus I rewrote this section several times.*

I have also given special attention to the Great Awakening in America. As is well known, elements of fanaticism crept into that work, and although this development came after Whitefield had returned to England, due to the dislike he suffered on account of his stand against an unconverted ministry, the blame for these things was laid at his door. With amazing carelessness this concept has been given credence among academic circles in America in recent years, and thus I have felt it necessary to show just what the Great Awakening was—its magnificent spiritual results—to portray the fanaticism and then to show Whitefield's efforts to correct the abuses.

I have gathered also much information on various aspects of Whitefield's career which has escaped previous biographers—for instance on his marriage, his efforts to win a reconciliation with Wesley and his abilities as an organiser. It will surprise many to be told that the Methodist form of organisation came not from Wesley but from Whitefield and Harris, and that Whitefield, during the years in which he was endeavouring to organise his followers, had a movement much larger than that of Wesley.

But throughout the last twenty-one years of his life Whitefield deliberately gave up all efforts to maintain such a movement. Adopting the idea, 'Let the name of Whitefield perish but that of Christ be magnified' he devoted himself to helping all elements of the Revival in all the lands it touched. It was a grand renunciation of self and a magnificent devotion to the Lord, that has sadly been all but overlooked in the usual story of his life.

I still cannot set a date as to when Volume 2 *will be in print, but I feel one more year of writing ought to see it well on the way to completion, if indeed, not already there.*

Editorial

The importance of George Whitefield

Speaking of Whitefield's life C. H. Spurgeon said, 'I am conscious of distinct quickening whenever I turn to it. *He lived.* Other men seem to be only half-alive; but Whitefield was all life, fire, wing, force!' Whitefield is important because his ministry provides us with proof of the reality of revival. As former times of awakening recede into past history and we are stifled more and more with the deadening indifference of a secular age, it is increasingly difficult to believe that heaven-sent revivals really have occurred. The best way to dispel doubt is to read a biography of Whitefield. But he is also important because he reminds us that there is really such a thing as powerful preaching and, dare we say it, a place for *eloquent* preaching. So much preaching today is more like lecturing than a proclamation delivered with the unction such a message deserves. It is like drinking the wine of heaven to partake of those revival times and to travel with, and share in 'the Jubilee year' of the Great Awakening.

Whitefield is important because he reminds us that there is a day of God's power when people will attend the Gospel in great numbers. With us it is a case of one here and another there reluctantly leaving the television set to drag along to a dreary service. But it need not be dreary, and heaviness of this kind can be instantly removed by Whitefield's God, who is our God.

Perhaps it is all a hoax. Perhaps Whitefield was more than a man. Perhaps he was not a man at all but an angel! After all some who ran to hear him said he looked as though he came from the celestial world. Or maybe it was a kind of heavenly intervention that happens once or twice in a millennium. Was it not all so supernatural that we simply torment ourselves if we set our hearts upon such a phenomenon today?

When details are considered we find Whitefield as frail and as human as any other mortal. Day by day he struggled with mundane matters. The same personality clashes, misunderstandings, disappointments and frustrations which beset us beset him. When his body cried out for rest he was compelled to press on. Particularly was he compelled to earn money to support his orphanage. When expected financial aid from the martyred Cennick was not forthcoming Whitefield anticipated at any moment arrest and trial for debts accrued. To avoid dishonour to the cause of God he laboured with all his might. Three years after his death the orphanage upon which he expended so much of his life's energies was struck by lightning and burned down. It was not rebuilt.

(continued overleaf)

Cover picture. *The photo of Ferrell Griswold was taken at a Whitefield Fellowship of ministers who gather from mid-Sussex two or three times a year, as and when the table can be laid with a feast of fat things. The two sessions, one devoted to the exposition of the physical sufferings of Christ and the other to the spiritual, can be heard on tape or cassette. An up-to-date Carey Recording Studios Catalogue giving information about the Carey Conferences, the Whitefield meetings and the Cuckfield pulpit can be obtained by writing to Mr. Peter Dixon,* 73 *Pasture Hill Road, Haywards Heath, Sussex.*

Editorial continued

The cause which had so motivated the world's greatest preacher had served its grandest purpose. A fire of a different sort had been lit on both sides of the Atlantic. In the all-wise providence of God a lesser issue was made to serve a greater. The true religion of compassion for orphans and widows (James 1:27) was exemplified by Whitefield's anxieties for Bethesda orphanage, but a labour which changed the course of history was fulfilled as he proved once more that God's chief means of blessing, transforming and reforming mankind is preaching. Good works are not to be neglected, nor is preaching to take second place. This study by Ian Shaw enables us to see into the historical background and observe how God in His providence wove the two strands together.

Probably the most powerful preacher since the apostles Whitefield did no miracle and laid claim to no extraordinary gifts. The charisma, the power of the Spirit came, came and came again. Oh, for an awakening in our century akin to that of the eighteenth! Lord, wilt thou not revive us again: that thy people may rejoice in Thee?

George Whitefield and his 'Family'

by Ian Shaw

'I look upon the Orphan House as a great part of my charge; a family given me by God, to be supported and taken care of for himself.' So wrote Whitefield in 1742.[1] The conviction was to remain with him throughout his ministry. It is not possible to understand the life and activity of Whitefield without an appreciation of the part played by the Bethesda orphan house. Rather than being incidental to his preaching ministry, it was the most important single factor influencing his movements throughout life. There is a lesson in this. Our work often is not governed by such purely 'spiritual' motives as we imagine, but God still uses it to his glory. Whitefield's reason for preaching was often to raise money to support the considerable needs of the orphanage.

The idea is born

God showed Whitefield, through his reading Scougall's *Life of God in the Soul of Man*, that he 'must be born again, or be damned' and, at the age of nineteen, the young servitor of Pembroke College was enabled to lay hold on Christ by a living faith. In the summer of 1736, a year after his conversion, he was resolving to stay in Oxford as an unendowed prison chaplain and, while helping Charles Kinchin, a 'Holy Club man', in his Hampshire parish of Dummer, he turned down a profitable London curacy.

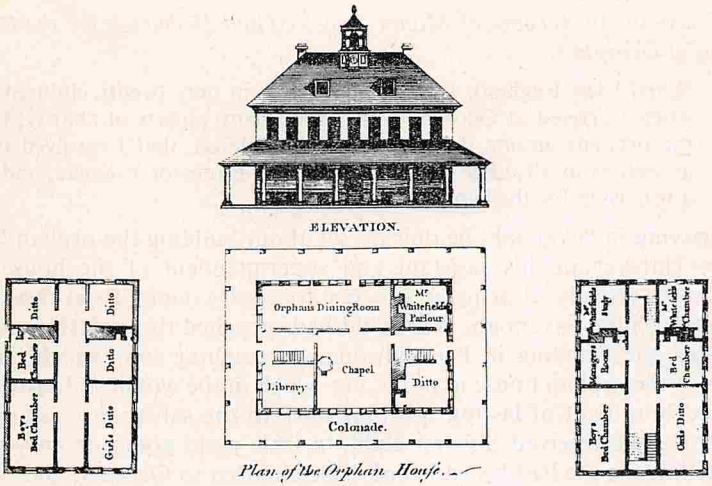
Yet it was while at Dummer that Whitefield made his decision to become a missionary to Georgia. Two letters reached him from John Wesley, urging the need for labourers in the new colony and asking, 'What if thou art the man, Mr. Whitefield?' This was in the middle of December, and Whitefield became settled in his conviction that God was calling him, following a conversation with Charles Wesley, who had returned from Georgia that same month.

It is probable that the needs of orphan children in the colony finally convinced him of God's directing. Georgia had been given a royal charter in April 1732,[2] and was directed from England by the Georgia Trustees. Governor Oglethorpe and the Trustees, led by Viscount Perceval, conceived of Georgia as a charitable proposition. This meant that, in addition to freeholders and their servants, there were large proportions of English poor and persecuted foreign Protestants, especially

the Saltzburgers, among the settlers. Because of this settlement policy, the colony was inevitably faced with orphan problems from the beginning and, despite various attempts, no solution had been reached by 1738. Orphans were virtually sold from one house to another as slave labour, as we can see in the correspondence between trustees and settlers.[3]

The idea for an orphan house originated during the months when Charles Wesley was secretary to governor Oglethorpe. Said Whitefield in *A Brief Account of the Rise, Progress and Present Situation of the Orphan House in Georgia* (1746), 'Some have thought that the erecting of such a building was only the produce of my own brain but they are much mistaken. It was first proposed to me by my dear friend, the Rev. Mr. Charles Wesley, who, with his Excellency General Oglethorpe, had concerted a scheme for carrying on such a design before I had any thought of going abroad myself.' We must conclude that the call to minister in Georgia, and the decision to establish an orphan house, came at one and the same time. It is interesting that through reading Francke, Howell Harris had the idea of an alms house at the same time—this was a year before Harris had heard of Whitefield. When Whitefield sailed for Georgia in 1738, the Trustees were aware of his plans. This first visit was deliberately short. Whitefield knew he must return for full ordination and he wanted to undertake a short 'fact-finding mission' before pressing ahead with his plans. Within a fortnight of his arrival he visited the tiny village of Hampstead, consisting of three men, one woman and seven children, probably orphans fostered out and maintained by the Savannah authorities. This provided 'an oracular demonstration of the great necessity for an orphan house'. He found 'many who might prove useful members of the colony, if there was a proper place for their maintenance and education. Nothing can effect this but an orphan house, which might easily be erected, if some of those who are rich in this world's goods would contribute towards it'[4]. In July, Whitefield visited the Saltzburghers at Ebenezer. They had erected an orphan house with seventeen children in it, and Whitefield was greatly impressed.

On his return to London in December he immediately gave an unfavourable report to the Trustees about conditions in Georgia, exposing the conditions of child labour.[5] The Trustees commissioned Whitefield to collect money for an orphan house and a church for the Saltzburghers. Whitefield wanted to pursue his plans independently, and there were long sessions with the Trustees in the early months of 1739 in which Whitefield largely got his own way. He could be rather inflexible. 'If the Trustees do not think proper to grant these terms, he thinks it the best way to decline erecting the orphan house in Georgia,' remarked Viscount Perceval.[6] On May 9th he was granted five hundred acres for his purposes, and on the same day he declined the £50 annual salary he had been offered.



The Orphan House, Georgia.

Funds and founding

Other events of importance were taking place. In February, shortly after his ordination, he was refused permission to preach in Bath and Bristol, both of which preaching engagements had been arranged for him by the Georgia Trustees. It was a time of remarkable preaching in the open air with enormous collections being taken up for the orphans. On one occasion almost £53 was taken up from 'a prodigious number' at Moorfield, and this was repeated more than once, there and at Kennington.[7] The wages of working men have increased approximately sixty times since the early 18th century, which allows rough calculations in present day values.

The Trustees meanwhile were receiving letters critical of Whitefield. William Norris, the curate in Savannah, accused him of being 'an avenue to Popery' by encouraging 'public confession, penance, absolution, etc.'! There was a long interview between Whitefield and Perceval in June, which convinced Perceval that Whitefield was 'sincere and disinterested, and that he does indeed work a considerable reformation among the common people, and there is nothing in his doctrine that can be laid hold on to his hurt'.[8] This opinion was to stand Whitefield in good stead.

In August he sailed again for Georgia, having collected more than £1,000. While on the voyage he expressed his hope in a letter to Charles Wesley that the orphan house would receive blessing similar to the renowned orphanage of Auguste Francke in Halle. His further reading of Francke convinced him of the similarity between the two projects, and he increasingly modelled his efforts on those of the Pietist Francke. This entailed extending his original plan beyond the care of destitute orphans,

as he says in *An Account of Money Received and Disbursed for the Orphan House in Georgia.*[9]

> When I left England, I proposed to take in only twenty children. But when I arrived at Georgia, I found so many objects of charity, besides the orphans among the poor people's children, that I resolved in this, as well as in all other respects, to imitate Professor Francke, and make a provision for their maintenance also.

On arriving in Savannah, he quickly set about building the orphan house. James Habersham, his assistant and superintendent of the house until 1744, was already clearing a site ten to twelve miles from Savannah. Before reaching Savannah, Whitefield had preached through the northern colonies after landing in Pennsylvania, a preaching tour which had the needs of the orphan house in mind, but which in the wonderful providence of God bore fruit of lasting spiritual work in the salvation of souls. In November he received his first child, 'a little maid about seven years of age, telling me she had heard I took little children to Georgia, and desired me to take her'.[10] He took in quite a few more before the house was open and rented a large house in the town. Among these were three German orphans, 'the most pitiful objects, I think, I ever saw . . . treated in a manner unbecoming even heathens' and 'almost eaten up with lice'.[11]

It was on this preaching tour that he formed close links with Benjamin Franklin, and the famous incident occurred when Whitefield's preaching turned Franklin's initial determination to give nothing, into considerable generosity. Reluctance was not due to lack of personal generosity on Franklin's part, but to a belief that Philadelphia, rather than Georgia, was the most strategic place for Whitefield to build. Apart from printing Whitefield's journals, the *Pennsylvania Gazette* (Franklin's paper) frequently carried advertisements for, and accounts of, the orphan house. Convincing evidence of their friendship occurs in an aside of Franklin's in a letter to his brother (1747):

> I am glad to hear Mr. Whitefield is safe arrived and recovered his health. He is a good man and I love him.[12]

The Orphan House buildings were on a large scale as Mr. Dallimore describes in chapter 27 of *George Whitefield*,[13] and employed almost all the sawyers, carpenters and bricklayers in Savannah. On January 24th, 1740, the house was named. 'I called it Bethesda, because I hoped it would be a house of mercy for many souls.'[14]

The distress of debt

Whitefield was already conscious of the great financial cost of the operation, and this was to remain a constant burden until his death. The institution was only occasionally out of debt. The first brick was laid in March, although nearly forty children were already under his care and

he was responsible for feeding almost a hundred people. He was later to say, 'Had I received more and ventured less, I should have suffered less and others more.' However, he had the encouragement of believing that 'some of my little flock have lately (as far as I can judge) been effectually called of God.'[15]

It was shortly after this that he proposed marriage to Elizabeth Delamotte. 'I want a gracious woman that is dead to everything but Jesus, and is qualified to govern children, and direct persons of her own sex'—a ready-made housemother for Bethesda!

One of the most bitter periods of opposition was now beginning for Whitefield. He published his attack on the theology of Tillotson in which he made the assertion that 'Archbishop Tillotson knew no more of true Christianity than Mahomet', and also a letter on the influential book, *The Whole Duty of Man.* Both authors were favourites in the powerful contemporary 'Charity School' movement. The publications enraged clergy in Britain and America.

Another problem arose when Whitefield wrote to the Trustees in January, 1740, threatening to publicise their failure to provide a church building in Savannah and resigning his living. This angered the Trustees, and, according to Perceval, 'neither would most of them be persuaded but that he is an hypocrite, or at least actuated by ambition and love of power'. Burton, the Trustee through whom the 'Holy Club' men had been approached in the first place, argued 'that in taking on him the care of the orphans and discharging the Trustees of the expense of keeping them, he meant only to breed them Methodists'—a frequent accusation. Perceval defended Whitefield as sincere if mistaken, and not a hypocrite.[16]

A further storm broke when Whitefield took a brother and sister by the name of Mellidge into Bethesda, against their will. They had been living with an older brother, with the approval of the Trustees, were well cared for, contented and no public burden. Whitefield was in the wrong. Oglethorpe intervened, and Whitefield was ordered to return the children. He refused, and they were removed while Whitefield was away preaching.[17] The episode symbolised the question of Whitefield's accountability to the Trustees, his authority to admit children and the dispute over child labour. Unlike the Trustees, Whitefield did not view Bethesda as a Poor Law institution solely for destitute children.

In the midst of these difficulties, there was encouragement. 'Savannah also, my dear Savannah, especially my little orphans, now begins to feel the love of Jesus Christ,' he wrote to Hutton.

Above everything else Whitefield's aim was that Bethesda be a place of

Gospel influence and that the atmosphere be wholesome in contrast to the usually godless environments from which the orphans were rescued.[18]

Whitefield spent much of 1740 preaching away from Georgia. Indeed, he spent remarkably little time in Georgia during his life, and still less at the orphan house. These were occasions of great blessing on his preaching, and while with Jonathan Edwards in October his ministry was particularly blessed to children and young people. In January of the following year he sailed again for England and, on arrival, was soon crossing swords again with the Trustees. It was a troubled period for Whitefield. The Tillotson affair brought the wrath of all and sundry on his head. Back in Charleston, Commissary Garden had commenced prosecution of Whitefield for preaching in dissenting chapels. Wesley had published his sermon against predestination entitled 'Free Grace' and Whitefield replied immediately on his return. While Whitefield had been away, Wesley had preached to the crowds he had gathered; the controversies over election and Christian perfection had arisen and James Hutton was now refusing to publish for him. All this meant that weekday congregations were down to two or three hundred, and on one occasion less than a hundred gathered to hear Whitefield at Kennington. This was not all. War had broken out with Spain in Georgia, Bethesda was threatened and Whitefield was cited to appear as a witness in a parliamentary debate on the colony. Relationships between Whitefield and the Trustees steadily deteriorated and were virtually broken off. In addition to this, Whitefield was in serious financial trouble. His friend and supporter, William Seward had been stoned and killed while preaching in England the previous November. He had made no will and Whitefield suffered debts and loss of financial support. He comments on this in a letter to Habersham: 'I am above £1,000 in debt for them, and am not worth £20 in the world of my own. I am threatened to be arrested for £350 drawn for in favour of the Orphan House, by my late dear deceased friend and fellow traveller, Mr. Seward.'

This drove him to his knees, encouraged, he tells John Cennick, by the example of Professor Francke. The next morning he was offered a loan to cover all his immediate requirements. Having gained some respite from outward pressures, Whitefield now felt free to turn to a preaching tour of the three home countries and, later in the year, he visited Scotland for the first time. In the midst of the wonderful work of grace at Cambuslang, Whitefield was attacked for his collecting. It was even criticised as a drain on the national resources in time of war and a danger to the peace of the nation! Even sadder for Whitefield to bear was the breach with the Erskines and the Associate Presbytery. It was Ralph Erskine who suggested that Whitefield's wish to raise money for the orphans made him temporise his testimony to the gospel. 'Be it far from me. I abhor the very thought of it,' was Whitefield's reply.[19] A balanced account of

Whitefield's relationship with the Erskines has yet to be written. Whitefield's orphan house collecting figured largely in the affair.

In December, 1741, Whitefield published his first accounts. Although he did not regard himself as obliged to give account to the Trustees ('I never did and never shall look upon myself under any obligation to give them a particular account of monies collected or expended by me'), he did feel a strong duty to show the world at large how he had spent the money entrusted to him. This includes thirty-six pages of detailed income and expenditure for the period since he started collecting. Many familiar names appear, including most of the Holy Club members, the Countess of Huntingdon, Howell Harris and his associates, the sympathetic Bishop Benson and Philip Doddridge.

Criticisms and trials

But this did not silence criticisms. Vitriolic letters of great length were sent to the Trustees by the Georgia clergy, who abhorred Whitefield's doctrine.[20] Whitefield was accused of undermining the established church, biassing the children against the clergy, unsettling the children for the 'servile positions Providence has ordained for them' and much more besides. Orton, Whitefield's successor at Savannah, was bitterly opposed to Bethesda. He complained, with no foundation, of the 'gross abuse' of money collected and alleged, on the basis of what he considered to be reliable information, that the children had been ill-treated. The Trustees sent a caustic letter to Habersham in May, 1742, accusing him of 'instilling a religion of terror into the children's minds.' All this and further attacks by the Associate Presbytery prompted the publication of an updated account by Whitefield in June, 1742, and along with this he republished *Pietas Hallensis*, the account by Auguste Francke of the Halle orphan houses. In it Whitefield remarked, 'There has not been one part of my outward conduct, as I know of, passed unobserved and uncensored by wicked and unreasonable men. . . . But what seems to have given them the greatest offence, has been my making public collections for an orphan house in Georgia.'

It is noticeable that Whitefield felt himself tied to Britain until he had met the debts incurred in this country. Despite large collections in Scotland on both visits, we find him writing to Habersham in September, 'I yet owe upwards of £250 in England upon the Orphan House account and have nothing towards it. How is the world mistaken about my circumstances! Worth nothing in myself, embarrassed for others and yet looked upon to abound in riches!

A lifelong preoccupation

Bethesda remained a constant preoccupation in Whitefield's closing years. It was, he said, on leaving England for the last time, his only design in going. His final stay in America was marked by special services

in Bethesda with feasting and ceremonial. When the news got back to England there was displeasure, enhanced by the somewhat jaundiced remarks of Cornelius Winter, Whitefield's secretary, that there were few orphans in the house, 'and no mark of grace in any.' Berridge acted on Winter's report and complained to the Countess of Huntingdon about various matters. 'I wish the orphan house may not soon become a mere blue-coat hospital and grammar school. If Mr. Fletcher would go to Georgia for a year, things might be on a better footing.'

Whitefield died in 1770, after bequeathing the property and all connected with it to the Countess. She set about fulfilling her trust, planning and sending out staff and missionaries to Georgia until June 1773, when the 'Great House' was destroyed by fire, probably after being struck by lightning. It was never rebuilt, and enthusiasm for it had faded. 'I could never wish it for one moment to be otherwise, believing the Lord removed it out of our way and that it was not somehow on that right foundation of simplicity and faith our work must stand on' wrote the Countess.[21] Berridge was even more outspoken

> It excites in me no surprise that the orphan house is burnt. It was originally intended for orphans, and as such was a laudable design; but it ceased to be an orphan house, in order to become a lumber house for human learning; and God has cast a brand of His displeasure upon it. But how gracious the Lord has been to Mr. Whitefield, in preserving it during his lifetime.[22]

More than that, how much of Whitefield's preaching would have been undertaken without it? John Wesley commented, in his last letter to Whitefield, on the orphanage. He suggested two points. The first was 'a point of mercy.' 'Can anything on earth be a greater charity than to bring up orphans? What is a college or academy compared to this?' The second was 'a point of justice.' 'You had land given, and collected money, for an orphan house. Are you at liberty to apply this to any other purpose—at least while there are any orphans in Georgia left?'

Lessons for today

Whitefield's example of hard work and generous giving reminds us of the exhortations of Scripture to liberal and ungrudging benevolence (2 Cor. 9). When the final account for the orphanage was made in 1770 it was found that £15,404 had been spent, 140 boys and 43 girls having been fully provided for. Allowing for the change in value of money and the current inflation rate up to June 1976 this represented about a million pounds ($1,770,000) most of which had been collected by the preacher himself. Of his own money he gave £3,299 which today would represent about £224,000.

Whitefield's example reminds us that we are not to look for the popular, eye-catching opportunities—the Charity Schools of our own day. 'When

thou makest a feast, call the poor, the maimed, the lame and the blind: and thou shalt be blessed; for they cannot recompense thee.'

The Muller Homes for Children are an example of provision for children which needs support.[23] Local opportunities also exist. Local Authorities encourage voluntary work, either on an individual level (fostering, visiting families where the father is in prison, etc.) or the provision of group activities like play groups or day centres for the elderly. Ventures tied to one or more local churches often are preferable however, to individual effort. For example, Christians have an outstanding opportunity to demonstrate concern for the mentally handicapped through 'Cause for Concern'.[24] Aimed at providing hostels for young adults, the strength of this work is the intention to link its development closely to the witness of particular local churches.

Whatever forms such endeavours take, the work of Whitefield reinforces the need to keep the preaching of the gospel and care for the needy hand in hand. One is not to be exalted at the expense of the other, but rather each strengthens the other. The danger today in some quarters is that social issues exercise a disproportionate concern. Whatever mistakes Whitefield may have made, he saw clearly that what one thinks and does about the problems of the day is not somehow independent of what we believe about the gospel.

We have seen that George Whitefield was not on the crest of a wave throughout his life. Ill-health, fluctuating congregations, misunderstandings, constant debts for the orphan house and few to share in the responsibilities, all acted as sources of discouragement. It may be true in our case that the spiritual responsibilities we find most demanding, productive of least personal blessing, and most difficult to lay down, may prove under the hand of God to be, directly or indirectly, the occasion of most lasting blessing to others. Thus we are encouraged to persevere in the work God has given us to do, and not be weary in welldoing.

[1] *Continuation of the Account of the Orphan House in Georgia.*
[2] L. F. Church, *Oglethorpe: A Study of Philanthropy in England and Georgia*, Eprorth Press, 1932.
[3] Public Records Office, e.g. CO5. 636. 9728.
[4] *Journals*, 1960 edn., p. 156.
[5] ibid., 29th April, 1739.
[6] *Diary of the Earl of Egmont*, Historical Manuscripts Commission, 1920-1923. Entry 13th December, 1738.
[7] *Journals*, p. 264, 265.
[8] Egmont's Diary, 17th March, 1739, 8th June, 1739.
[9] London, 1741.
[10] *Journals*, p. 344.
[11] *Journals*, p. 395.
[12] L. W. Labaree et. al. (ed.) *Papers of Benjamin Franklin*, Yale U.P., 1959, Vol. 3, p. 169.
[13] *Banner of Truth*, 1970.
[14] *Journals*, p. 395.
[15] *Journals*, p. 404.
[16] Egmont's Diary, 16th April, 1740.

[17] *George Whitefield*, Dallimore, pp. 459ff.
[18] ibid., p. 448.
[19] Tyerman, p. 517.
[20] Public Record Office, CO5. 641 (10th March, 1742), CO5, 668 (10th May, 1742), CO5, 641 (4th March, 1742).
[21] *Life and Times of Selina, Countess of Huntingdon*, Vol. 2, p. 263.
[22] Tyerman, Vol. 2, p. 384.
[23] Muller House, 7 Cotham Park, Bristol BS6 6DA.
[24] Gordon Road, Carshalton, Surrey.

Books about George Whitefield

HOW ARE YOU FARING WITH YOUR READING? INSPIRING BIOGRAPHIES WILL keep us balanced and remind us that there is an experimental and practical application for all theology. If you have never read a life of the great preacher, *George Whitefield and the Great Awakening* by John Pollock (272 pages, £2.25, Hodders), will whet your appetite. As stimulating, but more detailed and at a deeper level is Arnold Dallimore's book which traces Whitefield's life up to the age of twenty-six (600 pages, Banner of Truth). Whitefield wrote journals until he was thirty. A revised edition of the journals with helpful appendices was published by the Banner of Truth in 1959 but is now out of print. Most recently published and the volume which we referred to in the editorial of the last issue is *The Great Awakening* subtitled, 'A History of the Revival of Religion in the time of Edwards and Whitefield' (433 pages, £2.75, Banner of Truth). The words 'in America' should be added since the main theme is about the revival in America, 1739-1742, covering the first two of the seven visits by Whitefield to America. Written by Joseph Tracy this was first published in 1842. It is an edifying and helpful volume. Those well read in Whitefield will find much in it that they know already but nevertheless this particular volume is highly recommended as readable, profitable, informative and enjoyable. At The Westminster Minister's Fraternal on June 7th, 1976, Dr. Lloyd Jones declared of this volume, 'I can recommend without any hesitation the reading of this re-print of Joseph Tracy on *The Great Awakening*. It is really one of those marvellous heart-warming books and I cannot imagine a better way of spending a summer holiday. If the study of this volume does not make better preachers of you then I question whether you should be in the pulpit at all. What Tracy gives us is an account of true revival.'

An appraisal of the Charismatic Movement

by Jon Zens, pastor of Nashville Baptist Church, Tennessee

TO OFFER A BRIEF APPRAISAL OF THE CHARISMATIC MOVEMENT IS TO INVITE trouble! It is obvious that whatever position is taken, not all readers will be pleased. If one is negative, then those who see 'God's blessings' upon the movement will be outraged. If one is positive, then those who see the dangers and excesses will strongly protest. So I offer my observations as one seeking to deal objectively with the historical material and the inspired data of Holy Scripture. Those who protest, I trust, will try to be objective in their assessment, and submissive to the infallible Word.

Tackling this subject, and arranging the comments is not easy. I have tried to present my observations in an order that lends itself to transition and progression of thought.

Observations

1. *An experience—the 'Baptism of the Spirit'—is imposed upon all as normative*

It must be kept in mind that there are always exceptions within the Charismatic movement to my observations. But I believe that the *general trends* in the movement are easily identifiable. It is with such common, recurring elements that I am concerned.

It is generally taught among Charismatics that 'the baptism of the Spirit' is 'a crisis experience subsequent to the new birth'.[1] Most of the old-line Pentecostals also make speaking in tongues a normative element in true Spirit baptism.[2]

There are several problems, however, with this view. Firstly, it tends to depreciate the fulness and completeness which the Bible indicates is the believer's at the inception of new life in the Spirit. Regeneration by the Spirit effects in us faith towards Christ, repentance towards God, and a desire for gospel holiness. At the initiation of spiritual life, the believer is *fully* equipped for communion with God and warfare against the world. Thus to teach that there *must be* another 'fuller' experience after one has been joined to the Son of God, is to detract, in a practical way, from the completeness of union with Christ (Col. 2:10).

Secondly, this mandatory 'second-experience' teaching divides Christians into 'first' and 'second' class citizens.[3] We end up with the 'haves' and the 'have-nots'! This is often the occasion for the nasty expression of spiritual pride, for the 'haves' possess a 'spiritual superiority complex'.[4]

The biblical perspective teaches us that *all* believers possess the same Spirit, but that *not all* have the same gifts (1 Cor. 12:13,29-30). It is especially damaging to make the gift of tongues essential, when Paul clearly informs us 'that not all speak in tongues'. The Scripture speaks in terms of men either having (being saved) or not having (being unconverted) the Spirit of Christ (Rom. 8:9). It never alludes to some believers having 'more of the Spirit' than other less-spiritual brethren.

2. *The experience of 'Spirit-Baptism' is often separated from the purity of Spirit-Doctrine*

To me this is one of the most disturbing elements in the Charismatic movement. People from diverse doctrinal backgrounds are uniting around the commonality of their alleged 'Spirit-baptism'.[5] Consequently, we see everywhere 'a joining of hands over a division of hearts'.[6]

It is important to note that this so-called 'Spirit-baptism' comes upon very diverse types of people including those who (a) make *no* Christian profession; (b) *deny* the biblical faith; and (c) have made a Christian profession *for years.*[7]

The practical outworking of making an experience alone the criterion of possessing true religion, and the basis of fellowship, is that the maintenance of pure doctrine is neglected and denied. I do not see in the Charismatic movement as a whole a fervent desire to see the doctrine of Christ upheld over against doctrines which clearly deny the faith once delivered to the saints. True reformation of the church is impossible when men are willing to lay aside crucial doctrinal matters in order not to 'rock the boat' of experiential 'unity'. Thus the Word of God has ceased to rule the church; the emotions of men have become the yardstick of spirituality.

Hence it is not surprising that those in this 'unity' acknowledge that 'the genius of the movement is its transdenominational or ecumenical quality'.[8] So Spirit-baptism brings together those of all theological (and non-theological) currents. But we must ask, Is togetherness apart from *doctrinal* unity and purity honouring to Christ? W. Stanford Reid observes:

> Many of the Roman Catholics involved in the 'Charismatic movement' still go to Mass and pray to the Virgin Mary without seeing wrong in so doing. Is this the work of the Spirit?[9]

The 'ecumenical quality' of the movement of necessity forces it to erase or water down the line between truth and error. If the precepts of the Word were consistently applied to the practices of Charismatics, the current form of its existence would be shattered. Such flimsy 'unity' cannot stand before the light of the Word.

3. *The 'Spirit-baptism' concept misunderstands biblical sanctification*

Generally speaking, the Charismatic movement communicates the ideas that the Christian life is a constant 'higher plane' of joy (Jesus wants you well), and that much emphasis is to be placed on outward signs and gifts. But such concepts are very misleading when compared to the biblical delineation of true sanctification.

Many Charismatic leaders teach that (a) sickness is a sign of God's disfavour; (b) wealth is a sign of God's favour; and (c) physical healing indicates spiritual healing (salvation). But the Bible teaches us that affliction is often a token of God's love (Heb. 12:6); that wealth without saving faith is cursed; and that many under Christ's ministry were physically restored, without being spiritually renewed. In too many Charismatic crusades there is no clear distinction made between coming to Christ in repentance for remission, and being physically healed. Rather, the impression is often given that if one is healed one is also saved. The constant bombardment of exhortations to experience 'victory living' leaves little room for the emphasis of Jesus and Paul that the Christian life is characterised by joy in the midst of suffering and tribulation (John 16: 33; Rom. 8:17-18; Acts 14:22).

The continual expectancy of signs and gifts has the practical effect of directing the professing believer away from the main orbit of sanctification.

The Christian is to concern himself with mortification of sin, and the cultivation of Spiritual fruit, against which there is no law (Col. 3:5; Gal. 5:22). Biblical sanctification is concerned with increasing conformity to the image of Christ, not with spectacular outward manifestations of supra-physical phenomena.

Furthermore, emphasis on signs has detracted from and often negated the place of the Bible in our sanctification. Jesus said, 'Father, sanctify them through your truth: your Word is truth' (John 17:17). The completed Scriptures are the Christian's rule for faith and practice. Yet, in a practical way, this cannot be so in the Charismatic movement. New revelations, dreams, and visions come to be binding upon the believer's conscience.[10] Infallible revelation is not *really* complete; the door is still open for more from the Lord. This denial of completed revelation has been the occasion for many contradictory voices to appear on the scene as God's prophets having more of God's Word. No wonder many are confused.

4. *The Charismatic movement has depreciated the function of the local church*

No doubt one of the primary reasons for the upsurge of Charismatic interest among professing Christians of so many religious groups is the tremendous void felt by them in the ministries of their local churches.

The preaching is dead; the fellowship is cold; the church machinery is numbing; and the ritual is sleep-inducing. Thus it is no wonder that we can conclude that 'the neo-Pentecostal phenomenon stems from a desire for vital experiential religion not being supplied by . . . the institutional church'.[11]

Much of the fellowship and activity of Charismatic people, therefore, occurs outside of the local church. And even those who remain within structured churches often become church hoppers, never being satisfied with any one local church.[12] This problem has reached such proportions, that even a Pentecostal leader has warned his brethren that 'to seek Pentecostal fellowship in a group that is not under church supervision' is to be 'open to error and spiritual excesses'.[13]

Another reason for the non-orientation of Charismatics to the local church is their teaching concerning 'the body of Christ'. What happens is that they so universalise Christ's body, that the local expression of the church is really not important. I asked one Charismatic if he was a member of any local church. 'No,' he said, 'I am free to minister to all of Christ's body.' A layman I heard told an audience how he woke up a Charismatic young man on a Sunday morning, and told him to get ready for church. Said the young man, 'I don't have to *go* to church; *I am* the church!' Paul, however, does not contemplate the believer apart from a geographical, visible gathering of the church (Phil. 1:1).

Conclusion

This has not been an exegetical study to determine from the Bible whether certain gifts are for today or not. Rather, I have simply referred to the posture of the Charismatic movement in one or two crucial areas. I believe that my non-exhaustive survey reveals that the movement's attributes are suspect. Certain clear deviations from the Word of God characterise the Charismatic upheaval. Patterns of experience, and not propositional revelation, have become normative. 'Any experience that falls outside the framework of Scripture must be identified as spurious, no matter how impressive it might appear.'[14]

Harold Lindsell concluded his article 'Tests For The Tongues Movement' by saying:

> Jonathan Edwards . . . believed that testing the spirits is of the essence of experimental religion and so he argued, 'The conduct of Christians in this world is to be guided by three demands. First, behaviour must be in conformity with Christian rules; secondly, the "practice of religion" must be the chief occupation of life; and thirdly, one must persist in this practice till the end of his earthly days' (*Jonathan Edwards: A Profile*, edited by David Levin, Hill and Wang, 1969, p. 207).[15]

My appraisal, then, is that the presence in it of false teachers, false teach-

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The Cainite Civilisation

by Donald MacLeod, minister of the Partick Highland Free Church, Glasgow.

A GODLESS SOCIETY MAY MEAN DIFFERENT THINGS. A CIVILISATION BASED on gods of men's own imaginings; a civilisation in which the true God is worshipped in the wrong way; or a completely secular society, based on the postulate of the fool, 'There is no God'. In this last, theoretical atheism is applied with ruthless logic to every area of human life. Man aspires to self-sufficiency. God is excluded, he is neither feared nor worshipped. His directives are disregarded and his threats and promises ignored. This is the explicit posture of Marxist societies. But it is also increasingly the posture of the Western democracies which owe so much to Christianity. We choose our politicians, we frame our legislation, we enact sanctions, we determine national priorities without reference to God. We run our industry, our commerce, our trade unions and even our educational system in the same way.

The prototype of all such humanistic societies is the Cainite civilisation described in Genesis 4:16-24. After the murder of his brother, Cain, rather than seek forgiveness through confession and prayer, deliberately goes out from the presence of the Lord. It is very instructive to look at the civilisation which ensued.

Its most obvious feature was its technical and cultural progress. It originates metal-working. It originates the playing of the harp and the lyre. It writes poetry. It is godless, but neither technically backward nor philistine. The secular society will usually pour the whole of its energy into technology and culture, unhindered by the fear of God and often undisturbed by humanitarian concern. Consequently, it will almost invariably excel in these areas, just as the civilisations of Egypt, Babylonia, Greece and Rome excelled, on the worldly level, that of Israel. But the technical achievement carries its own dangers. Even the cultural is easily perverted in the interests of cruelty and arrogance, as Lamech's song indicates and as the enslavement of contemporary art to a philosophy of meaninglessness and despair clearly underlines. With technology the danger is even more pressing. The metal-working skill is soon diverted to the manufacture of weapons of war. Indeed, Lamech's song looks very much like that of a man intoxicated with his reflections on the murderous capabilities of recent discoveries. Man without God remains capable of great economic and artistic achievement. But his technology is characteristically dedicated to self-aggrandisement and his art to denigration and impurity.

The second feature of this godless civilisation is its moral failure. Not for the last time, technical prowess and cultural endeavour co-exist with

spiritual weakness. The secular society is especially impatient of God's marriage ordinance. Lamech is a bigamist and his descendants polygamists. The result—as of permissiveness, promiscuity and facile divorce—is uncertainty, pain, anguish and division at the very heart of family life. Domestic unhappiness is probably as characteristic of the godless society as economic strength or artistic achievement.

Another area of moral failure is indicated in Lamech's song. It breathes a spirit of wild, arrogant and inhumane vindictiveness. He will requite wrongs not according to sober and equitable laws, but according to his own prowess and the dictates of wounded pride. Not for him an eye for an eye or a life for a life. He will be avenged seventy-seven fold, though the injury be but a scratch and the offender but a lad. The godless society has no logical basis for law and order. It is full of men like Lamech, arrogant, violent, competitive, vengeful and self-assertive. Each pursues his own interest and since the different interests are incompatible secures it only at the cost of his fellow's. The result is polarisation and violence, the confrontation of individual with individual and group with group. This is the rock on which our now secular democracy threatens to founder.

The third feature of the godless society is its loss of direction. Cain goes off into the land of Nod, which means literally 'the land of wandering'. The name is deliberately chosen, because it epitomises the plight of a secular civilisation. The glory of God is our chief end. The enjoyment of God is our highest good. The revelation of God is our supreme rule. If we abandon these, what hope have we of cohesion, predictability and fulfilment? The Cainite civilisation stumbles downwards from the murder of Abel through the arrogance of Lamech to the calamity of the Flood. Today, we stagger on, uncertain as to our roles and totally confused as to standards of behaviour. We move from fashion to fashion, from panacea to panacea, from one easy option to another, euphoria alternating with despair. Our lives seem to have neither centres nor destinations: 'Thou hast made us for thyself and our heart is restless until it rests in thee.'

The alternative to the Cainite civilisation is briefly indicated in Genesis 4:25-26. The hope of the world lies not with the strong, resourceful and talented Cainites, but with the Sethites, whose society differs radically from the one we have been looking at.

First of all, their attitude to their fellow men is completely different from that of Cain and Lamech. 'This is the message you heard from the beginning: We should love one another. Do not be like Cain, who belonged to the evil one and murdered his brother' (1 John 3:11-12). In the Sethite, Jehovahist and Christian society man is regarded as the image of God and it is recognised that a man must love his neighbour as he loves himself.

The W.C.C. Assembly at Nairobi

An enlightening description of The World Council of Churches Assembly at Nairobi was written by Dr. Byang Kato just before his tragic death in a drowning accident. Dr. Kato was General Secretary of the Association of Evangelicals of Africa and Madagascar. He attended the W.C.C. Assembly as an observer. His full report was published in an African periodical Perception *(March 1976) and in condensed form in* Evangelical Action *of Australia by whose kind permission we reproduce the first half of the same abridged report. This mild description should show why many wonder how the W.C.C. retains any credibility.*

The Fifth Assembly of the World Council of Churches brought into Nairobi over 600 journalists as compared with 676 delegates and 318 other participants. Obviously there will be a wide coverage of this first historic ecumenical gathering on African soil. This is not intended, therefore, to be a thorough reporting of the 18 days' events. Rather, it is a statement of my impressions of the Assembly and how much influence it is likely to have or not to have on Africa. It is a challenge to ecumenically minded people to think more Biblically, and a warning to the non-ecumenical readers against the unscriptural trends of the World Council of Churches. Any good lessons of the Assembly would be beneficial to all with an open mind. I do not claim an absolute objectivity as this is impossible. But as an official observer to the Assembly, I will try to be fair in reporting and interpreting what took place.

Spiritual Impact

The W.C.C. Fifth Assembly at Nairobi was more like a meeting of the Organisation of African Unity (O.A.U.) or some other economic or political meeting, than a Christian meeting. One participant said to me, 'Coming

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Secondly, the Sethites called on the name of the Lord. They did not regard themselves as self-sufficient. They saw their dependence on God and organised their economic, cultural and social lives accordingly, acknowledging him, worshipping him and endeavouring to comply with his directives in all their enterprises.

Finally, they walked with God. Contrast the two Enochs. Enoch, the son of Cain, mentioned in Genesis 4:17, is remembered because his father built a city and named it after him. The Sethite Enoch, the son of Jared, is remembered because he walked with God (Genesis 5:22). The members of the alternative society not only lived outwardly religious lives. They were committed to God in the very depths of their hearts.

The co-existence in the world of these two societies is one of the inescapable facts of life. One goes out from the presence of the Lord. The other walks with God. Each of us belongs to one or the other. But to which?

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from an evangelical background where the atmosphere is usually spiritual, it has been good to have a taste of this kind of secular emphasis. But I have found it too political for me.' This is not to say that there was no Christian touch to it, nor no mention of the name of Jesus Christ, or that there were no Christians there. There were many outstanding evangelical Christians. But the meeting had very little spiritual expression. To illustrate the point, I do not remember any time when the sessions were either opened with prayer or closed with prayer. The only form of prayer offered was a written document.

Although it was said at the outset that worship was to be an integral part of the whole Assembly, this was unnoticeable. Even the sessions set aside for 'worship' were so dubious that it was hard to see the lesson being conveyed. For example, the United Bible Societies took the first session on morning worship. They presented the account of the prodigal son who later found his way home. A parable that was meant to teach the lostness of man in regard to salvation was presented to imply that those outside the ecumenical movement are the lost son. Perhaps it was my failure to understand the presentation, but was the simple picture story meant to be made so difficult that only a genius would understand?

Worship as such came in various forms; the Greek Orthodox had their time, etc. On the last day of the Assembly there was a closing time for worship. People were brought from all the different backgrounds. The Orthodox chanted their form of worship. When they finished they walked down and then there was a long list of documentary reports that followed as worship of the Assembly. It was reasonable. But towards the end of the 'worship' they ended up with a dance. As I was watching it brought to my mind the prophets in the Old Testament with the ecstasy worked up by the false prophets, jumping into dancing and all kinds of psychological expressions so that they might get into a kind of other-worldliness. The Assembly ended this 'worship' by dancing down in a procession led by Phillip Potter and other leaders of the W.C.C. They danced down the stairs and went about hugging and kissing everybody and moving among the Assembly. Similar dancing earlier in the Assembly had presented the theme: 'Jesus Christ Frees and Unites.'

The study group on 'Spirituality' which I attended made no reference to the Bible for its concepts. Some implied that oriental transcendental meditation was the way to attain spirituality. An Asian Roman Catholic priest spoke very highly of a disciple of Krishna for the latter's spirituality. Others suggested that man's union with nature was the means to a discovery of spirituality. My destruction of 'sister' and 'brother' animals is sin against Mother Earth! My treating them with due respect is a part of the discovery of my true spirituality! This type of nature worship was also reflected in one of the major papers: Professor Birch appealed to man to thank Mother Nature for each breath of air.

There was a eucharistic celebration which was an effort to bring people from different backgrounds to participate together. The Orthodox never would eat the Lord's Supper together with others, however. But the sad thing was the lack of reference to the death and resurrection of our Lord Jesus Christ as the events being symbolised by these activities.

The displays in the Conference Centre reflected the non-spiritual nature of the Assembly. Instead of seeing Scripture verses on the walls or other things with a similar message, they turned to the other side to negate it. In one section called the Media there was a photographic exhibition with a message under each picture. The whole area was decorated with large photographs. Some of the pictures reminded me of the medieval period when they drew ugly pictures of Satan with horns.

And there were pictures about sex and how you should teach your children early in life so that they may adequately enjoy sex. Some of the pictures raised the question of the identity of God. Is he an idea? One picture of a pregnant mother was captioned: 'You will be a mother, O child of Christ, whether you can or you cannot. That is the true meaning of marriage; we are sorry, but we cannot see any other purpose for your life.' The one mention of evangelism derided it in the African context. There was a large photograph of an old man's ear, long lobes stretched down with his weighted ear ring. Underneath it said, 'Through this ear, penetrating the magic field of forces formed by the carrion fly, safety pin and amulet, the missionary seeks to instill his **white** doctrine' (bold supplied). One of the pictures was of an old sign saying JESUS SAVES in a tumbledown garden. Under the picture the explanation spoke of how this gardener would have 'Jesus Saves', and at the same time he is oppressing somebody, which is wrong.

At one place in the conference centre a long display board was mounted. People were allowed to write anything they wanted to say. Somebody wrote: 'I have heard women's liberation and liberation from oppression. What about liberation from sin? I have not heard it yet!'

Lack of Concern for Evangelism

The Fifth Assembly of the World Council of Churches met for the first time in Africa. For 18 days I waited to see if something might happen that would turn their attention to the cry of the 300 million unconverted Africans. But no such miracle occurred.

The World Assembly came with its admirable theme: 'Jesus Christ Frees and Unites.' Spiritually concerned Africans exercised the caution of wait and see. Other African participants had on their agenda the primary goal of drawing the attention of the Assembly to the questions of the liberation struggle in the continent. A youth congress had been held in Arusha, Tanzania, and another in Limuru, Kenya. Several proposals were drawn up for the Assembly, but none of the proposals showed concern for evangelism. The W.C.C. spent lengthy hours every day dealing with every conceivable problem of man anywhere, with hardly any reference to sin as man's fundamental dilemma.

Admittedly, evangelicals did have some influence in the production of some of the final documents that were approved. For example, in Section One, on 'Confessing Christ', and in the amended Section Three, on 'Seeking Common Humanity', evangelical views were reflected. But the objections raised on the floor of the Assembly showed that delegates would go back perhaps stronger in their syncretistic Marxist presuppositions than they were before, if they came to the Assembly with those presuppositions. After all —the whole conduct of the Assembly did not reflect whatever evangelical veneer there was on the final documents.

We must give credit to some evangelicals who feel that their strategy is to work from within. To work from within they will just fight to be heard. They cannot fight to exclude anybody. And some of them are being heard, but it is very limited, to be honest. For example, John Stott was invited as a speaker. And do you know that he was flown in from London and back and in the end had only eight-and-a-half minutes to speak! One of his five points that the W.C.C. needed to recover was The Lostness of Man Without Christ. Afterward he was severely criticised for this in groups, in meetings with the press, and in publications. Evangelical delegates, of course, came to his defence.

A number of third world delegates brought in their cultural emphasis by speaking strongly in favour of dialogue which aims primarily at prodncing a common humanity where religious frictions must not exist. Excellent papers on various topics were pre-

sented, highlighting dangers to man's survival: dangers of pollution, exploitation of nature, hunger, war and oppression of various types, including that of women and children. The general impression one gets is that both the problem and the possible solution are found basically in the horizontal dimension of life. Man finds himself alone in the universe. The supernatural God, if he exists, does so as an absentee landlord.

Here is a typical solution given to man's problems by Professor Birch, of Australia. After graphically painting man's problems which raise the question of man's survival on earth, Professor Birch then offered this solution: 'What is needed is a fearless pursuit of the meaning of the unity of nature, man and God in the light of both science and a wider ecumenism that includes African and Asian cultural ideas.' What a solution! It is purely anthropocentric. The good news of eternal life is denied to man. What a tragedy!

The message of the Assembly was that man must fight for his salvation in this 'One World' where any differences are only relative. I am thankful for the evangelical contribution. But some of the contributions, I am afraid, might only help to cover up the issues. One does hope and pray that the W.C.C. will change. But so far it remains only a wish. Evangelicals must rise up to call Africa to Christ.

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ings and false experiences renders the Charismatic movement a dubious spiritual force in our generation. The lack of adherence to Christian rules and Biblical holiness—as Edwards summed up saving religion—causes me to fear for the souls of some of those involved in the Charismatic movement.

> Many will say to me in that day, Lord, Lord, have we not preached in your name? and in your name cast out devils? and in your name done many wonderful works? And then will I profess to them, I never knew you: depart from me, you who work iniquity (Matt. 7:22-23).

[1] Ray H. Hughes, 'A Traditional Pentecostal Looks at the New Pentecostals', *Christianity Today*, June 7th, 1974, p. 7.
[2] *Ibid.*
[3] W. Stanford Reid, 'Some Questions About the New Pentecostalism', *Christianity Today*, June 7th, 1974, p. 4.
[4] J. Grant Swank, 'A Plea to Some Who Speak in Tongues', *Christianity Today*, February 28th, 1975, p. 12.
[5] Hughes, p. 8.
[6] *Ibid.*
[7] Russel T. Hitt, 'The New Pentecostalism', *Eternity Magazine*, reprint, n.d., p. 3.; and Hughes, p. 6.
[8] J. Rodman Williams, 'A Profile of the Charismatic Movement', *Christianity Today*, February 28th, 1975, p. 11.
[9] W. Stanford Reid, p. 6.
[10] Palmer Robertson, 'Neo-Pentecostalism and the Freedom of the Christian', *The Presbyterian Guardian*, January 1975.
[11] Hitt, p. 8.
[12] Swank, p. 13.
[13] Hughes, p. 9.
[14] *Ibid.*, p. 7.
[15] Harold Lindsell, 'Tests For the Tongues Movement', *Christianity Today*, December 8th, 1972, p. 12.

This lecture-discussion was delivered in April, 1976, as part of a Free University of Nashville course, 'Existence With Purpose', taught by Mr. Zens (B.A., Covenant College; M.Div., Westminster Theological Seminary) at Vanderbilt University.

The seventh in a series of articles by the editor on the subject of spiritual, or heart experience, in the Christian life.

Christian Experience
The enjoyment of Christ

THE ENJOYMENT OF GOD SHOULD EVER BE MAN'S CHIEF AIM. THIS ENJOYment is not at the expense of God's glory. Man's chief end is to glorify God, and to enjoy him for ever. The glory of God's holiness and justice is vindicated by the condemnation and punishment of sin in the person of Christ on behalf of believers. By faith in the atoning death we are joined to Christ. Our union with him is a present union with him in his life so that the life we now live is one of holiness and righteousness and this glorifies God.

So close and intimate is our union with Christ that it is likened to marriage. God ordained marriage for several reasons. Outstanding among these are happiness, enjoyment and comfort. These blessings are never to be severed from the responsibilities of mutual care, faithfulness, support, sacrifice and encouragement.

Believers are married to Christ (Jer. 3:14) and the enjoyment of that marriage is nowhere more clearly depicted than in the Song of Solomon. Warrant for interpreting that book in allegorical fashion is found in Scripture itself. The marriage of the King is described in Psalm 45. Both he and his bride are portrayed in detail similar to that of the Song of Solomon. Who is this King in Psalm 45? Verse six leaves us in no doubt. He is King Jesus. 'Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.' Hebrews 1:8 quotes this verbatim to describe the king of glory. And who is the bride whose beauty the king greatly desires? She is the Church, for no other is made all glorious within. None other bears a bridal relationship to Christ. The angels do not form the bride. They admire the marriage. It is the joy of the angels to serve at the wedding.

We must reckon too, with the fact that Isaiah has a similar approach in the way he describes the Church (Isa. 54). Also, many of his references are of the same kind (60:8; 61:3; 62:6,7).

The believer's enjoyment of his relationship with the Father by adoption is different from the enjoyment of the indwelling presence of the Holy Spirit. The Spirit seals, enlightens, comforts and guides and it is a joy to be the subject of his work. The Christian's enjoyment of Christ differs from his enjoyment of the Father and of the Spirit. The Song helps us to understand our relationship to the head of the Church and I would suggest

the different experiences of our enjoyment of Christ as follows:

(1) The enjoyment of Christ's unchanging love

(2) The enjoyment of the glory of Christ's person

(3) The enjoyment of Christ's esteem

(4) The enjoyment of communion with Christ

1. The enjoyment of Christ's unchanging love

This must surely precede all other considerations for it lies at the foundation of our salvation and our relationship with Christ. From eternity he has loved his people with a distinguishing love. He has loved them as the gift of his Father to him. He views them as the reward of his passion and suffering. This love of Christ took him through the overflowing floods of opposition from the ungodly who encompassed him. This love caused him to persevere through the fires of furious justice that lighted upon him and burned him quite up so that he cried 'I thirst', and 'My God, my God, why hast thou forsaken me?' This love of Christ is a love that perseveres, a love that follows the fugitive sinner over plain and mountain, through the thick undergrowth of iniquity, that tracks him down in the dense jungle of sin and rebellion and having surrounded the guilty one cries to him 'Saul, Saul, why persecutest thou me?' It is a love which can and does sweep 'regeneratingly' through a heart. And once it has secured its object are we to think that this love will ever let that object go? The apostle says of Christ, 'Having loved his own which were in the world, he loved them to the end.' Having loved them to the end of Calvary's road are we to think that he will now forego the travail of his soul ? Who shall separate us now from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness, peril or sword? Should these come upon us we must know that not one of these, or all of them together, can alter Christ's loving hold upon us. The love Christ has towards us does not change and even if all of these fearsome trials come upon us we can be assured of his love, and in our experience be sustained and comforted by it.

Two descriptions in Scripture of this love seem to tower above the others. One is where Paul prays that we might be filled with all the fulness of God (Eph. 3:16-19). The other is the prayer of the believer in Song 8:6,7.

If we weigh up Paul's prayer (Eph. 3:16-19) we see that his ultimate objective is that Christians be filled with all the fulness of God. This is tantamount to being filled with all the communicable attributes of God. It is to be conformed to Christ (Rom. 8:29). The Church is his body, the fulness of Christ that fills the Church with all the fulness of Christ's character. Every personality in the Church is different but each one in his own sphere and character is conformed to be like Christ in patience, truth, humility, zeal, love and other virtues.

How may believers be so filled and moulded that in all characteristics they are pleasing to God? The 'thats' which appear in our Authorised Version help us follow Paul's reasoning:

1. *that* we might be strengthened with might by his Spirit in the inner man, so
2. *that* Christ may dwell in our hearts by faith
3. *that* we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge
4. *that* we might be filled with all the fulness of God.

One step leads to another. We need to be strengthened to know Christ's love, and experiencing that love is the best way to conformity to Christ in being filled with all God's fulness. The prominence given here to a knowledge of the love of Christ is remarkable. It is a knowledge staggering in its dimensions. It is a knowledge in which we need to be rooted like a great oak is rooted in the ground. It is a knowledge in which we need to be immovably grounded and established. Ultimately Christ's love is so amazing that while knowing much of it we could never possibly encompass it.

Christ's love is a love to enjoy and what better than to enjoy it as we meditate upon its character as described in the Song? So precious is this love that we want to be certain that it applies to us. Using the words of the writer we make this prayer our own: 'Set me for a seal upon thine heart, as a seal upon thine arm' (8:6). The love with which he loves his people and with which we want to be sealed is strong, intense and of infinite worth.

It is a love as strong as death. Elijah and Enoch were permitted to escape, but apart from them, who has been strong enough to beat back the power of death? Death is inexorable and relentless. Armies fall before death, nations are consumed by it, civilisations are buried under it. Only Christ's love is stronger, for it is a love that has led him to conquer death. As he raises us all from the dead we will be able to sing a song of triumph over death and say to it—'O death, Christ is your plague, O grave, Christ is your destruction! Death you took me down, grave you consumed me, but Christ has conquered you both!'

His love is not lukewarm or half-hearted. It is a love like coals of fire which have a most vehement flame. Many waters could not quench his love and floods could not put it out. All the oceans of the world could not drown Christ's love (8:7). If a man would give all the substance of his house for love, it would be contemned utterly!

If someone came to Christ and offered him all the kingdoms of this world for his people, that offer or bribe would be scorned out of sight. Satan

did try to lead our redeemer away from his course of purchasing his people and was reproved in no uncertain terms (Matt. 4:8-10; 16:23). Once in the heart of believers the love of Christ becomes very powerful. It has taken Christian martyrs through trials, tortures and the flames of death. If you had offered Paul all the riches, glory and honour of this world to renounce Christ, the offer would have been rejected with the utmost scorn. 'I count all that but dung,' he said, 'I have renounced all things that I might win Christ and have his righteousness and not my own self-righteousness' (Phil. 3:8,9).

2. **The enjoyment of the glory of Christ's person**

When Mary broke open the alabaster box of precious ointment the fragrance of that perfume filled the whole house. The presence of Christ is like that perfume. His very garments smell of myrrh and aloes and cassia (Ps. 45:8). It is fitting that at the commencement of the Song these terms should be mentioned. 'Your anointing oils are fragrant, your name is oil poured out.' There is great enjoyment and refreshment of soul in beholding the glory of Christ. Christ's presence is exhilarating to the weary soul as was the ointment poured out to the bodies and souls of tired travellers after a long journey. John declares that 'we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth'. The glory of the next world is this, that we shall see his face and that the Lamb is the light of the new Jerusalem (Rev. 21:23,22:4).

In the Song he is described as the rose of Sharon, the lily of the valleys, the altogether lovely one and chiefest among ten thousand. The word for chiefest is unusual and means standard bearer. Christ is unique. In his person is the perfect harmony and unity of the divine and human nature.

The outstanding description devoted to Christ's person is given in chapter 5:10-16. In answer to the question posed by the daughters of Jerusalem (who can be likened to the enquirers and seekers after truth who attend the churches) the bride asserts that Christ is the chiefest among ten thousand and supports this with eleven descriptions of his person. These are given in the form of striking similes. His complexion, head, hair, eyes, cheeks, hands, body, legs, countenance and mouth are described.

At first the bold, almost stark forms of likeness are daunting to the reader and much more so to the expositor. However the more study is devoted to these details the more helpful and edifying the verses become. James Durham in his exposition of the Song said that 'many in all ages have shunned to adventure upon it; and truly I have looked upon it, as not convenient to be treated upon before all auditories, nor easy by many to be understood, especially because of the height of spiritual expressions and mysterious raptures of divine love, and the sublime and excellent expres-

sions, yet' he continues, 'we are now brought to essay in interpretation of it'. It may be encouraging to others to know that in weekly verse by verse exposition of the Song over the past year I found when coming up to the similes of chapter seven that I felt unable to embark on it and was ready to call a halt, but then felt that would be dishonouring to the Holy Spirit. If helped with profit through six chapters why register a lack of confidence in the Word of the seventh? Likewise with chapter eight the passage seemed too difficult at first but in the end proved one of the most satisfying.

Our enjoyment of Christ comes by the contemplation of his glory in his person, life and work. Take one of the metaphors used. 'His legs are as pillars of marble set upon sockets of fine gold' (5:15). The cogent pictures used present powerfully before us precise qualities. The objects proposed in the legs of a man are deportment and bearing, but also strength (Eccles 5:1; Ps. 147:10).

The pillars of marble tell us of strength which is sublime and beautiful.

As the marble columns of Greek architecture upheld the building with perfect proportion and ease so does Christ uphold the universe. The government is upon his shoulder and of the increase of that government there shall be no end (Isa. 9:6,7). By him all things consist (Col. 1:17). The columns are set upon bases of gold. All civil government is the gift of God to this world to restrain evil and promote good. While civil rule is marred by much injustice through the depravity of men yet the principle of order itself with its exercise is of inestimable good to mankind. By me kings reign and princes decree justice (Prov. 8:15). Whatever virtue or benefaction we may see by way of protection and peace, employment, order, education, travel, medicine and supply of food and fuel—if there be any good let us trace it to its true source, even the fine gold bases of the column. The divine nature of our Lord upholds all things.

Not only can we enjoy the contemplation of our Lord who has been given all power in heaven and in earth, but we can benefit in our experience by meditating upon his life and death. His life was one in which the whole weight of the moral law in all the rigour of its demands was fully met. Set upon bases of fine gold, his divine nature upholding a perfect human nature, he pleased his Father in everything. 'I do always those things that please him' (John 8:29). In order that we might have remission of our sins it pleased the Father to bruise him, and put him to grief (Isa. 53: 10). He bore the whole weight of his people's transgressions. What columns these to bear such a weight! What fine gold to support such a load!

The second part of the article on Assurance has not yet reached the standard which we would like. The above material has been used instead, the completion of which is ready for a future issue.

Spurgeon and the Invitation System

by Erroll Hulse

C. H. SPURGEON THE GREAT BAPTIST MINISTER OF THE NINETEENTH CENTURY in London can be quoted in such a way as to lead people to think that he would endorse the evangelistic system of calling people to the front after a meeting to make their decision. This 'invitation' system is advanced in our century to such an extent that we have been faced with the appalling problem of 'decisional regeneration'. As the term suggests the notion is widespread that people can be given the new birth by simply getting them to make a decision for Christ. The four spiritual laws of 'Campus Crusade for Christ' and the multiplication of various formulae, either in three steps, four or five, all arriving at the point where people are told that they are now Christians because of what they have done is very common. To question these methods in some circles is to risk the charge of heresy! Yet one searches in vain in the pages of church history for an example of this practice before the 1820s.[1]

Would Spurgeon have endorsed the invitation system? He held firmly to the orthodox view that regeneration precedes faith. Spurgeon did not and nor could have engaged in the decisionist system. The very mode of his thought precluded it. This we find to be the case in preachers who grasp the fact that regeneration precedes faith and repentance.

Regeneration first

Spurgeon's view that regeneration precedes faith and repentance is seen from his sermons. Note the following example:

> The first thing, then, that God the Holy Spirit doth in the soul is, to regenerate it. We must always learn to distinguish between regeneration and conversion. A man may be converted a great many times in his life, but regenerated only once. Conversion is a thing which is caused by regeneration, but regeneration is the very first act of God the Spirit in the soul. 'What,' say you, 'does regeneration come before conviction of sin?' Most certainly; there could be no conviction in the dead sinner. Now, regeneration quickens the sinner, and makes him live. He is not competent to have true spiritual conviction worked in him until, first of all, he has received life. It is true that one of the earliest developments of life is conviction of sin; but before any man can see his need of a Saviour he must be a living man; before he can really, I mean, in a spiritual position, in a saving effectual manner, understand his own deep depravity, he must have eyes with which to see the depravity, he must have ears with which to hear the sentence of the law, he must have been quickened and made alive; otherwise he could not be capable of feeling,

> or seeing, or discerning at all. I believe, then, the first thing the Spirit does is this—he finds the sinner dead in sin, just where Adam left him; he breathes into him a divine influence. The sinner knows nothing about how it is done, nor do any of us understand it.[2]

While accepting the primacy of regeneration we must make allowance for the fact that the Holy Spirit can and does do much work in people which falls short of regeneration. Possibly the worst mistake ever made by Spurgeon in his preaching was in sermon no. 75 on Hebrews 6:4-6 in which he rests a whole muddle of thought on the word 'if' which does not appear in the original. *If*, they shall fall away, to renew them again unto repentance' (Heb. 6:6). It is not hypothetical at all! Some do fall away, never having been regenerated. But they were the subject of much work which fell short of the new birth. They were enlightened, tasted of the heavenly gift, were made partakers of the Holy Ghost, tasted the good word of God and the powers of the world to come (Heb. 6:4, 5).

Prevenient grace

Allowance must also be made for a prevenient or preparatory work of the Holy Spirit prior to the new birth. The Puritans differed in their views as to the extent of preparation in the soul of a person by the Holy Spirit prior to the new birth. John Owen is particularly lucid:

> There are certain internal spiritual effects wrought in and upon the souls of men, whereof the word preached is the immediate instrumental cause, which ordinarily to precede the work of regeneration, or real conversion unto God. And they are reducible unto three heads: 1. Illumination; 2. Conviction; 3. Reformation. The first of these respects the mind only; the second, the mind, conscience, and affections; and the third, the life and conversation.[3]

In the light of these factors it is not difficult to see that it is easy to jump to the conclusion that a person is born again whereas it would be better to wait and see. Also it should be very clear that no human manipulation will bring the new birth to pass and no human manipulation will increase the number saved. Yet what are we to think when we find Spurgeon saying, 'I believe it is a great help in bringing people to a decision when Mr. Moody asks those to stand up who wish to be prayed for. Anything that tends to separate you from the ungodly around you, is good for you. Now if you have given yourselves to Christ, tell it out. . . .'[4]

Also there are statements by Spurgeon in the *Sword and Trowel*[5] which refer to enquirers who stayed behind and who were exhorted after the meetings during the week. It would appear that it was a custom at the Tabernacle for some to remain in their seats, who would afterwards be counselled by the elders of the church in one of the basement rooms below. Before fervent upholders of the invitation system throw up their hands in glee at this apparent indication of the altar call, let us go on to see that we must distinguish between things that differ.

Counselling souls

It has always been a Puritan practice to concentrate upon the responsibility of counselling seeking or distressed souls. I doubt whether the Puritans have ever been exceeded in ability and discernment to counsel troubled souls. Let us note well that counselling those who are awakened is something quite different from calling for decisions. With regard to this we find Spurgeon asserting:

> It is shocking to think that there are ministers who have no method whatever for meeting the anxious, and if they do see here and there one, it is because of the courage of the seeker, and not because of the earnestness of the pastor. *Yet in the same paragraph he goes on to assert*, There must be no persuading to make a profession, but there should be every opportunity for so doing, and no stumbling-block placed in the way of hopeful minds.[6]

Observe Spurgeon's statement, *there must be no persuading to make a decision.* 'A decision' should surely be between flashlight quotation marks because there is a world of difference between pronouncing a person to be regenerate because he has been taken through the process of making a decision for Christ, and the counselling of an awakened or seeking soul. We are not equipped with a special formula by which people can immediately become regenerate. Making a confession and saying a prayer does not impart new birth. Spurgeon declaims against such an approach.

> It may be a very wise thing to invite persons, who are under concern of soul, to come apart from the rest of the congregation, and have conversation with godly people; but if ever we should see that a notion is fashioning itself that there is something to be got in the private room which is not to be had at once in the assembly, or God is more at that penitent form than elsewhere, aim a blow at that notion at once. We must not come back by a rapid march to the old way of altars and confessionals, and have Romish trumpery restored.[7]

It is fascinating to observe how he concludes one of his sermons:

> O, that you would trust in the Lord Jesus! . . . did I hear you say, 'I will pray about it?' Better trust at once. Pray as much as you like after you have trusted, but what is the good of unbelieving prayers? 'I will talk with a godly man after the service.' I charge you first trust in Jesus. Go home, trusting in Jesus. 'I should like to go into the enquiry room.' I dare say you would, but we are not willing to pander to popular superstitions. We fear that in those rooms men are warmed into a fictitious confidence. Very few of the supposed converts of enquiry rooms turn out well. Go to your God at once, even where you are now. Cast yourself on Christ, now, at once; ere you stir an inch! In God's name I charge you, believe on the Lord Jesus Christ, for 'He that believeth and is baptised shall be saved; but he that believeth not shall be damned'.[8]

[1] Albert D. Dod, *The Origin of the Call for Decisions*, Banner of Truth magazine No. 32 p. 9.
[2] *Sermons* vol. 4 p. 108. [3] *Works* vol. 3 p. 231. [4] *Sermons* vol. 43 p. 516.
[5] 1872 p. 3ff. [6] *Lectures to my Students* p. 346.
[7] *An All Round Ministry* p. 372ff. [8] *Sermons* vol. 30 p. 456.

Among the Books

A surprising range of books is discovered through a visit to Ripon, and one of the chapters in Peter Masters new book Physician of Souls *is discussed in the following review article by the Editor.*

During May I had the opportunity of visiting the *Evangelical Press* distribution headquarters at Ripon in Yorkshire. Mr. Roger Hodgkinson is in charge of the office. The evangelical church at Ripon has re-formed and for a basis of faith chosen the 1689 Baptist Confession. *Evangelical Press* imports large quotas of useful titles from America and to this is added a number of splendid titles published in the U.K. The recent fall in the value of the pound increases the desirability to publish in the U.K. rather than import from abroad. Among the titles imported by *Evangelical Press* are several by A. W. Pink: *The Doctrine of Revelation, Interpretation of the Scriptures, The Doctrine of Election and Justification, Spiritual Growth, The Holy Spirit, Divine Covenants* and *Sermon on the Mount.* (American readers please note that Baker Book House are the publishers.)

A seventy-two page paperback by Johannes G. Vos, *A Christian Introduction to Religions of the World* (Bakers) provides in a compact fashion needful information about Hinduism, Buddhism, Confucianism, Shintoism, Mohammedanism and Judaism.

Richard Chevenix Trench (1807-1886) was archbishop of Dublin. He was a scholar of unusual ability and among other works produced two volumes, neither of which, as far as we know, have been exceeded for quality in their field, namely, *Notes on the Parables of our Lord*, 210 pages, and *Notes on the Miracles of our Lord*, 298 pages (Baker). Now *Evangelical Press* as distributors have made both these treasures available in paperback in the U.K.

Abraham Kuyper, one time prime minister of Holland, was an outstanding man in many ways. Not only did he leave behind the most comprehensive study ever attempted on the doctrine of common grace (still only available in Dutch) but many other valuable writings. Two titles now available from E.P., *Women of the Old Testament* (176 pages) and *Women of the New Testament* (110 pages) (Zondervans in the U.S.A.), are simple, unpretentious and devout.

There are about eighty other titles imported by *Evangelical Press* for distribution in U.K. It would be well worth while to urge your local Christian bookshop manager to stock these titles. You will then be able to see, touch and feel them since it is a long way to Ripon. As you purchase some of these titles so the cockles of your bookshop manager's heart will be warmed and he may feel disposed to stock a wider range. And why not, with such excellent authors as J. A. Alexander, H. C. Leupold, B. B. Warfield, W. Hendriksen, P. Fairbairn, Jay Adams, William Romaine, J. G. Machen, Merrill Unger, Abraham Kuyper, J. C. Whitcomb, H. M. Morris and J. C. Ryle? An up to date catalogue can be obtained by writing to Blossomgate, Ripon, N. Yorkshire HG4 2AJ.

Among the more recent titles published in the U.K. is a thirty-two page production measuring about twelve inches by eight inches on the subject of evolution. It is called *Bone of Contention* (40 pence) and is by Sylvia Baker. Full of helpful illustrations the presentation is just what is needed for distribution among those who are

confused by the theory of evolution. Apart from any other consideration this piece of literature holds the attention. The chapters read as follows: How evolution took over; Just what do fossils prove? Genetics and God's natural selection; How young is the earth? and The true history of man. On the same subject, *Evangelical Press* have revised and produced an enlarged edition of Professor Enoch's book *Creation or Evolution* (127 pages, paperback £1.30). This is not illustrated but the type and layout is much better than in previous editions.

Now that I am a Christian (158 pages, paperback £1.30) by E. F. Kevan is a useful volume for beginners in the Christian life. A peculiar feature about most of these books is that no prices are to be found printed on the covers. Inflation is the cause. Price stickers are now used because of constant increases. This book is a new printing of 'Going On' under a fresh title.

Wakeman Press

Time was when there emanated from a firm by the name of Alabaster and Passmore a river of spiritual refreshment in the form of the sermons and writings of the prolific C. H. Spurgeon. Other books came from Alabaster and Passmore but the name of the great preacher predominated so that now we would be hard put to it to name the title of any book published by Alabaster and Passmore which was not written by Spurgeon.

Alabaster and Passmore have long since left the scene. Now the heir of Spurgeon's Tabernacle has created a new publishing firm called WAKEMAN Publishers. This venture has launched out into the world with four titles all by the enterprising Peter Masters, pastor of the 'Tab' who has been made known to the huge cosmos of London by means of well produced poster advertisements on the underground train system. These posters tell of the history and present ministry of the Tabernacle. Artist Lawrence Littleton Evans of Cuckfield has put his stamp on this advertising and outstandingly so on the multi-coloured covers of the first four books by Wakeman.

Peter Masters' flair for recounting the life stories of Christians is seen in *Men of Destiny*, a compilation of fifteen biographies of very different people from Martin Luther to Sir James Simpson, the discoverer of chloroform. This is the third edition and if the new format proves anything it proves that an attractive presentation is every bit as important as an attractive writing style when it comes to books designed for giving to those who we are trying to win to faith in Christ.

Men of Purpose along the same lines, also cloth bound and 142 pages for £1.95 (generously illustrated) recounts the lives of Michael Faraday, Heinz (of the 57 varieties and the man mothers can thank for all those beans upon which the rising generation feeds), Mendelssohn, Lord Radstock, James Maxwell, Philip Bliss, Fred Charrington (the brewer who renounced a fortune), Lord Kelvin, James Montgomery, Sir John Ambrose Fleming and Daniel Defoe. It would be a good work to get these readable volumes on to the shelves of your local library.

Guidance, a 90 page paperback at 90 pence, is most readable and practical. The false 'direct-message-from-God' idea so prevalent today gets the knock-out treatment from Masters. Expounding on the wrong use of Matthew 7:1 (Judge not, that ye be not judged), he makes a clarion call for the use of spiritual discernment. Says the author: 'To reject discernment is to abandon guidance. This unscriptural notion has cost us all but a small remnant of churches—yet many go on opening their pulpits to non-evangelicals: sending their young men to modernistic theological colleges which will ruin them: and joining hands with modernism in fraternals, rallies and other efforts.'

Physician of Souls is a small hardback book of about 140 pages retailing at £1.60.

In one of the six chapters titled 'Persuasion' the author pleads for preaching which avoids the heavy, austere approach on the one side and trivial, empty sentimentality on the other. Apollos 'mightily' convinced the Jews, 'mightily' meaning 'well stretched!' His case was 'powerfully strung together'. Apollos absolutely and utterly proved his case by the powerful quality of his presentation. Men are to be challenged, reasoned with, and persuaded by our preaching. Mr. Masters claims that there are some who love to read the works of the Puritans who become very severe and heavy in their manner of preaching (p. 51). We agree that when some young men discover the value of the Puritan writings they sometimes tend to think that they too can spend a year or two expounding one chapter, not realising that neither they nor the congregation are equipped and ready for an intense, detailed approach of that kind. There are a few dull preachers around but we should be encouraged by the increasing number of Puritan-type preachers who are lively and edifying to listen to.

One chapter in *Physician of Souls* is called 'Anatomy and order of conversion'. The author offers the following external order for salvation: *conception, awakened and convicted, repentance and faith, justification and the new birth, sealed and assured.* The writer declares, 'To avoid all confusion, when we refer to conversion throughout our chapter we will not be referring to the specific moment when the soul passes from death to life. Neither will we be referring only to the new birth. We shall use the term more loosely to refer to the entire work of grace—from the very first dawning of understanding and seeking, up to the final moment of *conscious* new birth and assurance.'

He then goes on to say, 'every new birth must begin with an act of God, which we call conception,' and 'the Word of God uses the illustration of birth because the *whole birth process* is a picture of man's salvation. Can there be a birth without their first being a conception?' He then quotes 1 Peter 1:23 and Ephesians 2:5. But do the Scriptures support this thesis about a process of birth? The Bible stresses strongly the new birth as an instantaneous, supernatural, creative act. Pastor Masters' thesis tends to detract from the centrality of the new birth as a foremost doctrine and far from avoiding confusion this particular chapter creates it. The order of salvation is of the utmost importance as is illustrated in the article, 'Spurgeon and the Invitation System.' Professor Murray in his book *Redemption Accomplished and Applied* (Banner) expounds the following order: *effectual calling, regeneration, faith and repentance, justification, adoption, sanctification and perseverance.* Before embarking on an exposition of the outward manifestations of salvation (which is a helpful exercise) it is surely essential to clarify and distinguish the nature and place of so momentous an event as the new birth. Brother Masters would concur with the order of salvation just quoted. He has been a courageous opponent of shallow, decisionist evangelism and of the superficial invitation system so much in vogue today. I hope I am wrong but I do not think his thesis about conception will persuade his fundamentalist friends who are in love with the invitation system to put the new birth before repentance and faith.

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